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STUDIES OF CHILDHOOD. By James Sully, M.A., LL.D., Grote Professor of Philosophy of Mind and Logic, University College. London: Longmans, Green & Co., 1895.

More than a century has passed since Rousseau, heralding a revolution in educational no less than in social and political thought, advocated a "return to Nature" in education,—a basing of the teacher's work upon the actual study of children. The whole trend of educational thought since then has been in the direction of emphasizing the importance of child-study. This has, however, too often resolved itself into glib talking and writing about "the child,"—a convenient, but somewhat shadowy abstraction, most satisfactory to the theorist, but not to be found in the home or the school-room. The recognition of the truth, that the science of education stands in pressing need of actual data (in the shape of carefully collected and arranged facts about children), from which trustworthy generalizations can be drawn, is a hopeful sign of advance. On both sides of the Atlantic energetic efforts are being made to secure such data, and Professor Sully's book will be welcomed as a valuable contribution.

While only claiming "to deal with certain aspects of children's minds which happen to come under my notice and to have a special interest for me," he has given us a book, not only interesting in itself, but full of the most useful suggestions for the guidance of future investigators. The task of observing and interpreting the mental acts of children is one beset with difficulties. In order that it may prove fruitful, well qualified workers are needed,—possessed of "a divining faculty the offspring of child-love, perfected by scientific training." In infant study, the very early experimental work should, he thinks, be undertaken by the father, as, in spite of the better opportunities for continuous observation on the part of the mother, she is usually lacking in scientific training, and in any case the maternal interest is likely to overshadow the scientific.

Each chapter deals with some special aspect of child-mind as shown in the there recorded sayings and doings of children. Such headings as: "Age of Imagination," "Dawn of Reason," "Child as Artist," sufficiently indicate the contents of each. The student of Ethics will find much that is of interest in the chapters entitled "Raw Material of Morality" and "Under Law." In the first of these, Professor Sully concludes that the moral content of a child's mind consists of the raw material of morality alone. The infant,

though capable of becoming moral or immoral, is as yet neither the one nor the other. We may discover pro-moral or contra-moral *tendencies*, but nothing to which we can in fairness apply grown-up standards of right and wrong. Contra-moral tendencies thrust themselves first upon our notice, a fact easily explainable from the stand-point of evolution. Admitting that the order of development of the individual child follows that of the race, we should expect to find some expression of the primitive egoism, which characterizes alike the savage and the brute, showing itself before any signs of altruistic feeling appear. The anti-social feelings, Anger (manifesting itself in violent resistance to any interference with appetite or desire), Envy and Jealousy (exhibited when objects regarded as desirable are seen to be enjoyed by others), are among the first to show themselves. But the consciousness of self is developed by the clashing of the child's own will with that of another, and what is blind fury in the brute becomes humanized through the realization of an injured self.

The egoism of children also takes the form of lack of sympathy with the sufferings of others,—a callousness that often amounts to positive cruelty in the treatment of animals. It is too often forgotten, however, that this seeming heartlessness is largely due to lack of experience and understanding on the one hand, while on the other, the child's love of power and curiosity must be held accountable for much.

On the pro-moral side, the social instinct and the imitative impulse, noticeable in even very young children, are the germs of true sympathy. The wish to do as grown-up people do leads to practical helpfulness, while generosity and the desire to please show themselves side by side with greediness and selfishness. Kindly feeling towards animals is largely the outcome of the existing similarity of position and needs, possibly also of "a sense of a common danger and helplessness, face to face with the human giant." The affectionate care given by children to dolls and toy animals, and the pitifulness often extended by them even to plants and stones, are evidence of a very real impulse in the direction of true morality.

In treating of "Children's Lies," the danger of applying adult tests is again pointed out. A lie, to be a lie, must be put forward with a full consciousness of its untruth and with the deliberate intention of deceiving. Some time probably elapses before children even realize the difference between truth and falsity, and the desire

to make play more vivid, to please by a pretty speech, the instinct of making fun and not infrequently genuine self-deception, explain most of the lies of children. Perhaps the most interesting point raised concerns the power of "suggestion," exercised by older people, in producing lying on the part of children, and we should have been glad to have had a fuller treatment of this important aspect of the question. Professor Sully challenges the idea that children are instinctively untruthful, and suggests that all lies not accounted for by any of the above conditions are probably the result of imitation,—lying being distinctly contagious. He thinks that a rightly brought-up child learns to look upon truth as customary, as coming in the fixed ordinary course of things, and that, on the first utterance of a conscious lie, a shock would be experienced as at the breaking of a law.

In the chapter "Under Law," the child's attitude towards moral government is examined. While, on the one hand, the child appears as a rebel resenting everything that threatens his freedom, on the other, it would seem that he reverences what is customary and dislikes any interference with what appears to him as the ordinary rule of life. Because he objects to some particular ruler or some special instance of the working of a law, it does not follow that he is lawless by nature. Indeed, the very evasions and excuses made by children in order to get their own way would seem to imply a recognition of law and government.

Children readily resent the violation of any precedent, and are apt to insist on the carrying out of some rule to which they have been accustomed, or even on the infliction of some punishment looked upon as the natural sequence of a given act. The importance of this early development of the sense of the sacredness of law, from the educator's point of view, is apparent. It is that which secures compliance with the commands of the governor, even when they appear irksome. The "Wise Lawgiver" will avoid unnecessary friction and any uncertainty or inconsistency in discipline. It is important "to expect the right thing as though the wrong thing were an impossibility," "to meet any indication of a disobedient spirit, first with misunderstanding and later with amazement." A statement (with many illustrations) of the bearing of quasi-hypnotic suggestion on moral education concludes the chapter. The book also contains "Extracts from a Father's Diary" and an account of "George Sand's Childhood."

It can hardly be said that Professor Sully has given us anything

very new or striking in fact or theory ; the originality of treatment and suggestiveness are what constitute the value and charm of the book. As a text-book of psychology or education, it would be found wanting in definiteness and comprehensiveness ; neither is it a book of such weight and importance as to claim rank among works of permanent scientific worth, but as an introduction to the study of children its value is undoubted. It is, moreover, most eminently readable (a quality too rarely possessed by books which deal even remotely with the subject of education), and the general reader, no less than the student, will find the book full of interest.

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ON EDUCATION. An Introduction to its Principles and their Psychological Foundations. By H. Holman. Isbister & Co., 1896.

Mr. Holman has more than justified the reputation he made at Aberystwith. He has produced a sound and systematic treatise on the scientific basis of educational theory. He has wealth of illustration, force, and ability in keeping well to the front the points he wishes to drive home, even when he is hampered by a certain diffusiveness of style. The volume is full of pithy sentences, which arrest the attention of the careful reader. He possesses all the qualifications necessary to the author of a book in the first rank, and he has just failed in producing the standard work on his subject. The volume before us is a mere reproduction of lecture material. Excellent as this material is, it is nothing less than aggravating to find endless repetitions, entirely justified as they may be in a course of lectures to young students. For these the book will be found of the greatest value. But Mr. Holman has not taken the trouble to recast his lectures, and has thus missed the opportunity of making upon the mind of the general reader that impression which he is so admirably qualified to produce.

On one point I find myself at distinct issue with Mr. Holman, viz., in his remarks on the educational value of fairy tales for the young, a question to which much attention has been recently given in educational journals. I am fairly taken aback by such a statement as the following: "We will take it as generally allowed that the purpose of such stories is to introduce a more serious and exact knowledge about things" (p. 405). Of course, if this is *not* generally allowed, we cannot agree that "the proper thing to do is to